

THE UKRAINE QUESTION BETWEEN THE PAST AND THE FUTURE

Recently there has been a diatribe between the Orthodox Patriarchate of Constantinople, run by Patriarch Bartholomew, and the Moscow Patriarchate led by Kirill, on the statute of the "Ukrainian Orthodox Church", which is currently divided into three parts: an official Orthodox Church responding to the Moscow Patriarchate, which is competent on the territory of Ukraine following an agreement of 1686 with the Constantinopolitan Patriarchate; a "Ukrainian Orthodox Church" of an autonomous "Kiev Patriarchate" founded in 1992 by Filaret Denysenko, for this excommunicated from both Constantinople and Moscow Patriarchates, and the "Ukrainian autocephalous Orthodox Church", founded in 1921, suspended during the Soviet period re-founded in 1990 by the priest Macario, without a title to do so and therefore excommunicated.

The recent initiative (11 October 2018) of the Patriarchate of Constantinople to remove the excommunication and proceed to a "unification" of these three different realities to constitute a single 'Ukrainian National Church' under the ecclesial supervision of Constantinople and Western politics has raised numerous controversies, both in the Orthodox world and abroad, since the political-military escalation following the Ukrainian events of 2014 is now joined by a further increase in tension due to this 'coup' within the body of the Church.

The Patriarchate of Moscow immediately responded, on October 15, 2018, [with a own statement](#) with which it denied validity to the initiative of the Patriarchate of Constantinople, because it contradicts the agreement of 1686 never revoked and according to which it is Moscow to be competent on the ecclesiastical Ukrainian territory, and why the removal of excommunication from the former Orthodox

hierarchy would be impropriety, given that the reasons that led to the first excommunication have not fallen - indeed would increase further. The initiative does not stop, because it seems one of the pieces of a global project of 'westernization' of Ukraine, started with the events of 2014 and intensified because, most likely, the easing of tensions between the US and Russia is leaving room for a more immediate initiative by the European Union, in concert with NATO.

There is thus a 'revival' of cold war terms and climates, in a long-stubborn scheme and that, far from appearing an anachronistic or spectacular, is taking the folds of a real war, not only of words, against Moscow and the Ukrainian actual government.

It would therefore be useful to understand what kind of influence led Ukraine to accept the 'protection' of the West, and in the name of what. Given the fact that in all the former Soviet countries in the years following the collapse of the USSR in 1991 there was a certain process of approach to the West, then slowed down in almost all the countries closest to Moscow (think of Belarus or to the Central Asian countries of the CIS – Independent States Community), in other realities, geographically closer to Europe, there has instead been a real cooptation in the sphere of US and European influence (think of the Eastern European countries).

Ukraine in itself, from a geographical and cultural point of view, is closer to Moscow than to European capitals, yet - especially for this strategic proximity to the Russian borders - it was chosen to give life to this experiment that looks like a classic "psy-op".

And so, trying to analyze the historical scenario in which the events unfold, let us try to identify which psycho-political elements may have strengthened in the Ukrainian people the belief that the West is preferable to its original Slavic and Russian Orthodox culture.

Apart from the oldest diatribe, which would see in the 'Rus' of Kiev' of the ninth century the original cultural and political core of present-day Russia, but which remains only an historical fact, since the two countries in the following millennium had an autonomous development, it is probably in the Soviet and post-Soviet period that the key to interpret current tensions is to be sought.

After the collapse of the USSR following the events of 1989-1991, as we have said, all the countries of the ex-Soviet area underwent an internal review process, leading to diversified outcomes.

There was a strong adherence to the pro-Western bloc of the Baltic countries and the Eastern European ones, geographically closer to central Europe; a process of formal reorganization in the liberal-democratic sense in countries such as Belarus or in Central Asian countries, which instead maintained a continuity with the Soviet period, of which they appreciated the process of modernization in the industrial and training sector, together with an intense commercial exchange maintained with the Russian economy.

Russia has instead experienced a more complex affair, since the process of 'glasnost' (transparency, openness) in politics has been solicited and partly imposed by the West, especially the United States of America, which would have been in an advantage geopolitical and military-cultural enough to allow it to actually launch a 'Takeover' on the entire area of the former Soviet Union.

About the nature of this 'superiority' of the West has long been discussed because, if it is true that the Western media and political system, open to the plurality of points of view, seems to be more advantageous in comparison to apparently more closed and perceived regimes as illiberal, the daring speed of the collapse of the Soviet Union seems to be due to substantial military threats suffered from the outside (the military arsenal of the two great countries - US and USSR

- was and still is notable) and an internal contradiction, designed or desired, set in the "atheism of State" originating from the philosophical framework of Marx and Engels' communism and later adopted by Lenin (but not in part by Stalin).

The West would have played on a long-term double advantage: the fact that the Church of Rome, voluntarily or not, was 'co-opted' in the post-war period within the "anti-communist" and pro-Western field determined a double crisis, due to the repression of the element of orthodox religiosity in the Russian people, crushed on the sole option of the 'new Soviet man', and the primacy, played at the media and cultural level, of the papacy of Rome, compared to the 'far' and imperceptible orthodox world, which has also kept its spiritual heritage intact in ways almost entirely unknown in the West.

At the time of the decisive battle, at the end of the 1980s, the attack was brought directly to the cultural front, probably because of a military threat.

Consequently, it would not be surprising to understand that even events in western public opinion have passed as mere and dangerous incidents, such as the collapse and explosion of the Chernobyl nuclear power plant on April 26, 1986, have been part of a design with they may seem incredible or extremely imaginative. Yet there are elements and testimonies that can confirm what happened.

The truth about the explosion of the Chernobyl nuclear power plant seems to belong to science fiction: in fact the heating of the reactor 4, prior to the explosion and the emanation of the consequent radioactive toxic cloud, would not have originated from a failure within the plant or from the blocking of the mechanisms of cooling of the uranium

bars that would then determine the explosion, but by the prolonged and effective activity of an 'external agent' that would have voluntarily overheated the plant and then generated its deflagration.

It is unlikely that it was a laser-beamed aircraft, since human technology did not allow it at the time and it would not have been possible to 'pierce' Soviet airspace - Kiev and Chernobyl power plant are very close to Moscow and sufficiently far from the western border - or station over the plant for a long time.

Yet it seems that an unidentified object was located above the nuclear power station for six hours before the accident; an eyewitness said that, after the explosion (the extent of the damage at the beginning was not clear in its gravity, and in any case many operators have worked on the nuclear site to make it safe), he went there with his collaborators and noticed the presence of a "fireball" with a diameter of 6-8 meters that launched two red rays from a distance of about 300 meters towards the reactor n. 4. After about three minutes the object has flown by turning off the lights of board and moving away.

According to the testimony of many people, some of whom, like the aforementioned person, were workers at the site of the plant, there was an anomalous presence that would have caused the explosion of the plant.

Excluding that it was a foreign military object, the hypothesis remains that it can be considered unusual but which seems to correspond to the truth: an "unidentified flying object" (an UFO) would have acted to sabotage the nuclear reactor. What would have happened to this, in addition to the obvious damage to the reactor and the release of radioactive material?

Recall that the contamination due to the collapse of the plant and the consequent explosion, with the introduction into the atmosphere of a large amount of toxic particles, affected not only the Chernobyl area and Kiev but also Western Europe that - due to the coincidence of high-altitude winds that were blowing in those days - it was crossed by the toxic cloud that partially contaminated the waters and the lands of many European countries.

The damage caused by the radioactivity also added to the insecurities due to a general feeling of panic because the presence of a distant but at the same time very problematic danger was made tangible, however beyond the curtain of the even more mysterious since that time Soviet Union.

Therefore, it is not to be excluded that from such an incident a political advantage could be obtained to be used to criticize the presence of industrial plants or political systems considered now 'obsolete' beyond the Urals.

Therefore, after the Chernobyl nuclear power plant accident, a very intense 'pressing' began to take place in Moscow to achieve greater openness to the West and the end of a regime that - it was implied - could be the cause of further disasters after the one at the nuclear power plant. Three years earlier, in cinemas, the film "The Day After" had imagined the explosion of a nuclear conflict between the US and the Soviet Union. It is therefore probable that this incident represented the 'proof' required by someone to end the political experience of Sovietism.

If this is verified, one would ask: who would that 'someone' be? What exceptional entities or people would have appeared on our planet in that and many other events?

Our Earth is full of testimonies of the 'alien' presence, of a historical, literary, religious, archaeological and partly scientific-technological type: before man acquired the current technological standards, others had at their disposal even more powerful technologies than the current ones (think about the precision and difficulty of construction represented by the Egyptian pyramids or the ancient megalithic walls). But who would these peoples or entities be?

Here it is a matter of giving a theological interpretation. We all know ancient archaeological sites, as well as mythological tales that speak of ancient semi-divine lineages. The same pantheon of the Greek or Roman deities is full of heroes and semi-Gods with special characteristics.

Biblical history also meets these presences: if we think that the people of Moses for example left Egypt that already recorded the mysterious presence of the Pyramids and the Sphinx, and that probably both Moses and his brother Aaron used advanced technologies, this makes to understand that even at that time so far the modern technologies were not unknown, but were entrusted or used by 'special people' or with special tasks. The same could be said for the note "Ark of the Alliance": it was very probably a very powerful and multifunction electric generator.

Of the fact, however, that these technologies were present at the time of the historical events narrated by the Bible there is a minimal trace in the texts, which is almost entirely hidden or not specifying the name or using synonyms from the multiple meaning. What was their use?

It was necessary for the characters of the history of Israel to 'amaze' the new people and convince them that their God was as powerful as the deities to whom he asked to leave obedience, and to rely on trust in him, who would reciprocate in various ways, which relies on the power of faith to create new situations.

So why even the Egyptians had or could have had similar technologies? That ancient peoples have had at their disposal powerful instruments is an acquired fact, and there are traces of them in the ancient monuments that are visible in the world. Christians think - for the biblical revelation - that the only historical expression of the covenant between God and man is that expressed by the people of Abraham and Jacob and then by his son Jesus.

Therefore the parallel stories of civilization and related religions can also be considered as not a direct expression of God, also because in some of these - think of Mithraism or Hinduism - there are traces similar to the successive Christian events of many centuries. So how to interpret these coincidences?

An inclusive interpretative paradigm could be used, with which to consider these similarities as a 'anticipation' desired by God of events that would later be lived by humanity, and entrusted by him in the realization of semi-divine entities, or - it is this a datum that would interweave with the anachronistic presence of modern technologies in antiquity - it would be supra-temporal presences that skip the normal timeline of human evolution and inhabit different dimensions or spaces, although they also have a material aspect that allows them to show themselves to us and interact with the physical elements on the planet.

Who they are, always using a Christian interpretative grid, we know by exclusion: the Bible teaches what are the modalities and the language of divine manifestations, as the alliance between God and man has developed over time, and therefore, even if apparitions and extraordinary phenomena are also present in Christianity, these are never external to a context of faith or a religious message; they also

require discernment, but it is not usually a case of extemporaneous phenomena or of particular ambiguity. There is always a context of goodness in which they manifest themselves and the extraordinary nature of the proposed phenomenon aims to remind man of the existence of the supernatural world, which includes the important figures of Christianity.

The Church teaches to have great caution in interpreting this type of phenomena, since it is not rare that, alongside manifestations of clear divine origin, there are also revelations of other provenance, 'masked' by Christian apparitions, which require careful attention discernment and an equally vigilant interpretation.

One of these very famous cases, known in the chronicle of the last century, concerns the so-called "Fatima" Marian apparitions, from the name of the Portuguese locality in which they took place for several months during the year 1917.

The Church handed down the message, entrusted to the three young shepherd children, a message full of anguish and admonitions for a humanity that, starting from that year, would have lived a century marked by wars, upheavals, massacres, religious changes and cultural convulsions, and which would have ended exactly a century later.

The official version speaks of Marian apparitions, but it should not be forgotten that the Church itself communicates officially that, in those apparitions, there is something strange: looking for example the type and color of the liturgical vestments used during the celebrations of memory held each year in May in the Portuguese town, there is an unusual and not liturgical black color, as well as the presence of strange crucifixes: this means that, most likely, it is not about normal or Christian apparitions.

Therefore, the attempt is to integrate that message within the religious vision and to give to that experience, so well known in its extraordinary nature, a connotation of normality and interpretability in the context of traditional religious parameters.

If we then investigate the forewarnings of those phenomena, we can discover that someone knew in advance of the date of the first apparition (May 13, 1917): it happened that some Portuguese 'mediums' knew first, probably in a mediumistic way, that new and extraordinary phenomenon, and decided to communicate it to give future confirmations in the newspapers of the time, anticipating the date two months earlier.

Here, then, that even if it was a real surprise for the three children and many Portuguese inhabitants, so it was not for someone else, who also thought to communicate their knowledge publicly, though with a message more or less obscure.

How to interpret all this? It is possible that they are people who are in 'mediumistic' contact with these entities, or who receive instructions or directions from them. Certainly it seems strange both the early publication of the date of the first appearance and the fact that men can be in contact with these 'people'. Yet it seems that this has happened, or that it may happen more or less regularly. So this is the data to be taken into account, and it is more than possible that the governments are aware of further details, since the military apparatuses for example are directly in contact with meetings of this type or similar situations.

We therefore know that those in religious literature appear as entities or devils, could incarnate in bodies or use modern space technologies.

The science fiction literature has also precisely cataloged these entities, but a theological reading tends to consider these phenomena as a non-divine expression and therefore to be kept at a safe distance.

The apparitions of divine nature are characterized by phenomena of light or by the materialization or vision of known Christian figures, which may appear in different ways each time (for example, to the fact that Our Lady looks strangely in an ever-changing way in appearance and in clothes, and this because it adapts to the culture of the place, or even to the tendency, already recorded by the Bible, to assume an ever-changing physiognomy (see for example the apparitions of Jesus after his resurrection: "Gospel of Luke" 24: 15,16: 30-31 and "Gospel of John" 20: 14-16).

It is probable that this particular mode of revelation tends to urge the recognition of the "inner image" that these figures arouse in us and to recognize them in a way of theological reading, not physical or external.

The kingdom of Christ is a spiritual kingdom, in which matter is the instrument for creating justice. In this sense, Christian cosmology is a universe of meanings in which the world of antiquity finds its place, having had to deal with manifestations of divinity, instead very material and often fearful. Jesus brings these forces - the positive and the negative ones - to the same spiritual origin, and tells us that the management of even powerful and potentially dangerous forces is possible with the use of reason, faith, prayer and vigilance, and has entrusted to the Church the particular power to prevail over the forces of evil.

Therefore, even phenomena such as "UFOs" or similar can be inscribed in this type of phenomenology, but the interpretation of these events can affect both faith and the field of politics.

Thus, the accident at the Chernobyl nuclear power plant would have confirmed both the lack of security of the Soviet nuclear power plant and the fact that the Soviet Union could pose a danger to the health and safety of Europe, which is the outpost closer to the lands of the former USSR.

It is therefore probable that in the subsequent process of 'glasnost' (opening and dismantling of the Soviet political system) the memory of that nuclear accident played a certain role, accelerating the need for an 'agreement' with the Western powers that would ensure a 'peaceful transition' that would have taken away from the Russian and Ukrainian peoples their ruling class who, in the grip of some "nervous crisis" following the dismantling of the power system, could for example have done the same with the powerful nuclear weapons available to the Communist Party.

Therefore the following period, dominated by figures like Michail Gorbaciov or Boris Yeltsin, who led the transition from the former USSR to give life to the Community of Independent States, then to independent national states, was seen as a 'liberation' from communist oppression, to deliver the post-Soviet peoples to liberalism, the dissemination of lifestyles and pro-Western mass-media models, to the secularization of the parallel society but to the rebirth of the Orthodox Church that had been crushed by the atheist model during the Soviet period, until to arrive at a general historiographical revision that has marked the whole Soviet period as wrong, and therefore throwing into doubt entire generations who have lived that period as a bearer of a certain degree of well-being and development. The USSR was in fact a leader together with the United States in the world and competed with that Country in many sectors, from culture to industry.